DYA NAND SARASWATI.

A Great Religious Reformation Going on in India.

BRAHMANISM BEING PURIFIED

Foundation, Growth and Beliefs of the Arya Samaj.

THE REFORMER AND THE REFORMATION.

BOMBAY, Dec. 23, 1878.

There has been for four years past a movement on foot among the Brahmans of India that is most remarkat le in many ways and that bids fair to become easily be conjectured by one who is at all acquainted with the best of the Indian mind the movement is a purely religious one, and is thus more important than it would be if it assumed any other shape. For, while it is taking deep hold of the minds of the nasense placing themselves in a position of antagonism to the English. They are not, but the inevitable tendency of the new novement is to raise and strengthen the Indian—a result which England does not even profess to desire, and one which will surely shorten dominion which far-sighted statesmen have long clared would be only temporary. This movement as I have called it, is in fact a reformation of Brahit has been compared by natives and resident Euro-peans alike to Martin Luther. The comparison is Vedas-a thing which very few of the native priests even profess to have done—and he preaches a religion which in its ethics is certainly not inferior to Christianity. While appealing purely to the reason, and not to faith, it is accepted by the Indian as Christianity never will be. He is a monotheist, arguing that God is God; there is no second, and all the idels representatives of the supposed attributes of this one God, and that the traditions on which the idols are worshipped are the outgrowth of a corrupt priest-hood. With a belief resting on these fundamental prinus the only absolute authority, this man, Dya Nand Saraswati by name, a Swamee and scholar of unusual attainments, has preached and travelled through India much after the fashion of the apostles of Chris tianity, and has founded a society or sect called the Arya Samaj, or the Society of Aryans. From a sort of prospectus published by the society, and from the explanations I have received from Mr. Hurrychund Chintamon, of Bombay, who is a leading member of the society, I am able to state very exactly the views of the Arya Samaj, so far as they are formulated by a

Acknowledging, as I said, the Vedas only as absolute authority the Arya Samaj accept as expositions of the Vedas and as Aryan history the Brahmanas, beginning with the Shatapatka; the six Angas, beginning with the Shiksha; the four Upavedas, the six Darshanas and the 1,127 lectures on the Vedas, called Shakkas or the Branches. Members must offer 'adoration prayers and devotions to one God without a second." The Sansharas or religious ceremo-Vedic rites. The object of the society is declared to be "to elevate the temporal and spiritual state of the of humanity." And the document mentioned says:—
"The religion that can stand the test of logical maxims after an important examination, as propounded by the Vedas, will be strictly practised by the members of this Samaj. No other religion can be deemed authentic." There ections-the members in the second apparently occupying a position not unlike that of a person idmitted to the Methodist Church on probation. ceties who devote their lives to the study of their religion, as is the case in every sect of Hindoos. and party spirit, insolence, anger "and such other the management of the society, many rules being laid down with regard to ceremonials, contributious, &c., which, however vital they are in a Hindoo's view, seem mere outward observances to the materi alistic mind of an American.

I have obtained, however, from Mr. Chintamon who is an author, as well as the political agent of the Guicowar Mulhar Rao, Maharajah of Baroda, a fuller exposition of the religious views of the Arya Samaj, though I shall be able to do it scant justice within though I shall be able to do it scant justice within the limits of a newspaper letter. It seems at first almost a worship of self, but being analyzed it appears to be a subtle study of the spiritual formation of man with a view to assimilating it thoroughly with the nature of man. There is wide latitude of individual opinion allowed—indeed, any fettering of thought on a point not absolutely settled in the Vedas would not be tolerated by any Hindoo scholar. Many of the members believe thoroughly, as indeed all Hindoos do, so far as I can learn, in the possibility of magic, and they declare it to be the will of man, which under proper conditions and training, they declare, becomes almost omnipotent.

tions and training, they declare, becomes almost omnipotent.

Mr. Chintamon tells me also that the Arya Samaj
has formed a sort of coalition with the Theosophical
Society of New York, as the views of the two are considered to be in many points identical. This society
is the one which some time ago cremated the Baron
de Palm, a worthy and eccentric gentieman, who
was one of its members, and unless the policy of the
society has lately changed considerably you have
probably been informed of the coalition before
this. The Arya Samaj, formed on this plan
and with these beliefs, is to-day a power in India.
It consists of branch Samajes in different towns and
cities, all being parts of the principal Samaj. The
first branch was founded in Bombay in 1873, and
there is now a total membership—so I am assured—
of over two millions, among whom are not a few of
the rajahs and maharajahs in different provinces.
These branch Samajes hold religious meetings every
Sunday, at which hymns are sung, Vedic verses read
and certained and lectures on some religious or there is now a total membership—so I am assured—of over two nullilons, among whom are not a few of the rajabs and maharajahs in different provinces. These branch Samajes hold religious meetings every Sunday, at which hymns are sung, Vedic verses read and explained and lectures on some religious or scientific subject are delivered by the l'andits among the members. They propose the establishment of schools for boys and separate schools for piris, a newspaper and, in the course of time, a university—sit of which are to be conducted in the interests of this revival of the Vedic religion. I need not explain that all Braimans claim that their religion was first laid down in the Vedas, the antiquity of which is so great as to find no place in Jewish chronology. And I need not explain, either, that Indian and European scholars have long been at loggerhads over the translation of the sacred writings. The prevalent ignorance of the true meaning of the Vedas has been one of Dya Nand Saraswatt's principal arguments, and in one of his many published tracts which lies before me he illustrates this ignorance by quoting seven translations of a single Vedic verse from the works of Sayaha, Professor Wilson, Langlois, Stephenson, Benfley, Roth and Bollenson. Certainly no one would imagine from reading the translations that any two of them were derived from the same source. "If scholar differ like this," jasks Dya Nand Saraswati, "how can any one of them pretend to be right?"

ATTACKING THE BRAINAN PRIESTHOOP.

Taking this ground, he attacks the whole fabric of Brahman religion as propounded by the Brahman priesthood, and declares that the Vedas teach a pure, simple and reasonable religion, utterly unlike that which is taught by the pretentood.

Naturally enough, he has been saked what grounds he has for claiming to be better versed in Vedic scholarship than others, and his reply to this question is at least plannicle. It would need the word of malia and Europe (among whom he quotes Colebrooke, Bopp. Burnouf, Schlegel, Wiison, Ma

the temple began to come out and run around the Pindi (a sort of altar) and eat the grains of rice put upon it.

As I was awake I saw the whole of this fun. The day previous I had heard the Katha of Shivratra, wherein there was a long account of the fierce looking Gans (the followers of Shiva) and of the Pashupatastra (a kind of weapon peculiar to Shiva), as also of his riding bull and his extraordinary valor; and, therefore, when I saw this fun of the mice my young age naturally suggested the following question to myself:—"What! could not the great Shiva, who by his indomitable valor killed several gallant Datyas (gans), drive away such insignificant creatures as mice?" Several questions of a like nature occurred to me at the time, and I roused my father and put him the same question, when he said to me that I was a silly boy and that it was a mere idol of the god Shiva. I then yowed that I would on no account worship such an idol unless I saw the trident-bearing Shiva in person. With this resolution I returned home, and as I was hungry I asked my mother to give something to me. She said to me that she had from the beginning cautioned me not to observe the fast as I would not be able to bear it; but I was obstinate. She then gave me something to eat, and said that I should not go to my tather for two days, nor talk with him, lest I might get a good wigging from him. After dinner I went to bed and awoke next morning at eight o'clock. I explained the matter to my grandfather, who interceded on my behalf and brought about a reconciliation with my tather. At this time I was studying the Yagur Ved and grammar under a certain Pandit. When I was about sixteen or seventeen years old I finished studying the Yagur Ved.

The manuscript continues from this point with a circumstantial account in the same style as

interest of account in the same style as the foregoing portion, of the death of the Swame's sister and of his first impressions of death. He was "terribly frightened" and applied at the fact that the too, must die. On the various occasions in of the country, his family wept together he could not weep, and was accounted by the others as devond of natural feeling, and an alienation of feeling followed. After the death of his grandfather, which followed along a the could acquire immorality, and and he began to entertail to the family, but he refused. Then efforts were made to induce him to marry, which he also retueed to do. A bride was however whosen, and every preparation for the weed as RECALTHRAY BRIDGEOOM.

When I saw, continues the manuscript, that every preparation was made for the marriage, I left the hones with only a dinotar is 10m covering on my preparation was made for the marriage, I left the hones with only a dinotar is 10m covering on my preparation was made for the marriage, I left the hones with only a dinotar is 10m covering on my preparation was made for the marriage, I left the hones with only a dinotar is 10m covering on my preparation was made for the marriage, I left the hones with only a dinotar is 10m covering on my preparation was made for the marriage, I left the hones with only a dinotar is 10m covering on my preparation was made for the marriage, I left the hones with only a dinotar is 10m covering on my presson, and less stant, where I took shelter in a temple of Hanuman. I thence proceeded to a certain person, called Sayala Jogi; but, being disappointed there, I directed my course to the theory of the marriage is the contract of the marriage of the marriage is the marriage of the marriage is the course of the marriage of the marriage is the marriage of the marriage is the marriage is the marriage of the marriage is the marriag

Then I began refuting the doctrines of the Shriva sect. At that time the Maharaja of Jeypore was about to proceed to Agra to meet the Viceroy and Governor General of India. In order to consult me on some points relating to the Shastras, His Highness the Maharaja Ramsing sent for me, and I therefore went to Jeypore; but finding that I had begun refuting even the doctrines of the Shaiva sect the Maharajah was displeased with me, and I was, therefore, obliged to leave Jeypore. I again went to Virjanand Swami and got some of my difficulties solved. I then went to Haridwar, when I hoisted a flag on my matha bearing the word, "Pokkandsardam" ("Pestruction to Heterodoxy"). I then occupied myself much in discussions. I then began to question my-self thus—"Where was the necessity of my incurring the displeasure of people in general and carrying with me a number of books," &c.

AKETICISM AND PROGRESS.

I thereupon torsook everything and put on a piece of cloth to cover the Joins and ceased to talk with anybody. At the same time I began applying ashes to my body, which I continued to do until my arrival in Bombay, in 1874. Since I began travelling by rail I have been in the labit of putting on clothes. My silence in Haradwar was not of long duration, for several people knew me. While there, one day, a certain person came to the door of my matha and began loudly to utter the following sentences:—"There is nothing better or more precious than the Blagwat. The Yedas are inferior to it." I could not beat these remarks. I immediately broke my silence and there sand then refuted the superiority of the Blagwat. I then thought of giving out what little I knew by the favor of God to all people, and with this object I proceeded to Farakabad. I thence went to Ramgad and opened discussions. Whenever I found two or three Shasiras peaking at one and the same time I remarked that it was nothing but Kolalial and proary, and hence the people of that place all me Kolaha. There a few hired men came to sea units of white the deciration of th

SOCIETY.

The following "order" of the President of the Theosophical Society, Colonel H. S. Olcott, explains itself. It was made necessary by the departure for India, announced in the HERALD at the time, of Colonel Olcott and the corresponding secretary of the society, Mme. H. P. Blavatsky, the two founders of the so-

By virtue of the authority vested in me, I hereby designate and assign the following named fellows of the Theosophical Society to perform the duties of the offices respectively named, with full power:—President ad interim, Fellow Major General Abner Doubleday, U. S. A.; Corresponding Secretary ad interim, Fellow David A. Curtis; Treasurer, Fellow George Valentine Maynard. The Recording Secretary, Fellow William Q. Judge, will officially notify them of this order, and after consultation with Fellow Doubleday call an early meeting of the society is officers to carry out certain instructions which that gentleman has recoved, among which is a change of the passwords. By order of the ***

H. S. OLCOTT,

President of the Thoosophical Society.

A true copy. William Q. Judge, Recording Secre-

A true copy. WILLIAM Q. JUDGE, Recording

THE BALL SEASON.

PREPARATIONS FOR THE GRAND CHARITY BALL AT THE ACADEMY,

The Twenty-second Annual Charity Ball will take place to-morrow week, February 10, at the Academy of Music, and active preparations are going on to render it even more brilliant than any of its prede-cessors. All the boxes have been sold and the de-mand for tickets is so great that a very large attendmand for tickets is so great that a very large attendance may be looked for. It is almost needless to add that the Charity Bali will, as usual, be the great terpsichorean event of the season. The list of managers comprises such well known laxies as Mrs. J. J. Astor, the Baroness Blanc, wife of the Italian Minister; Mrs. Theodore A. Hayemeyer, Mrs. Pierre Lorillard, Mrs. Rutherford Stuyvesant, Mrs. Cornelius Vanderbilt, Mrs. Lester Wallsck, and a host of gentiemen like General Arthur, Mr. W. W. Astor, General Aspinwall, Judge Brady, Mr. Henry Hilton, Mr. Arthur Loary, Dr. William A. Hammond, General Hancock, Mr. Jesse Seligman, ex-Governor Samuel J. Tilden, and a large number of others. The decorations of the Academy will be particularly fine this year, and the music will be furnished, as usual, by Lander's and Grafulla's bands, of fity pieces each. There is much eager anticipation among isshionable and charitable people as to this bali, which, apart from its social enjoyment, is expected to resust in a material alleviation of the distress of an exceptionally severe winter.

The Liederkrauz Ball will take place on February 13, at the Academy of Music and Nilsson Hall. A large number of the boxes and tickets have already been sold, and there is no doubt that the affair will been sold, and there is no doubt that the affair will worthy of the reputation of the Lieuerkranz society. Messrs. Willam Steinway, C. Godfrey Gunther, Julius Hoffmann, Emil Unger, Charies E. Wendt, L. Kammerer and Theodore Hertrich, are doing their utmost to make the ball a great success. The munic will be furnished by Bernstein's and Leypoidt's orchestra. The Curnecal Guntle, edited, as butore, by Mr. Keppler, of Track, will be one of the features of the bail, and some striking and novel tableaus when hit is an analysis of the ball, and some striking and novel tableaus when hit is not make the contribute to the enjoyment of the occasion.

Extensive preparations are being made for a grand Hebrow Charity Ball at the Academy of Music under the auspices of the Purim Association. The object of the ball is to realize funds to provide destitute children with proper clothing, so that they can attend public schools as well as the Hebrew free school. Since the foundation of the free school 9,237 children residing on the cast side of the city have attended it. The Purim Association not only cares for children while obtaining an education, but also assists them on leaving school to obtain employment. Six of the boxes at the Academy have been disposed of for \$900 for the night of the ball, and it is expected that \$10,000 will be realized from the affair. Mr. Adolphe Haigarten, president of the Mount Sinal Hospital, is the chairman of the Committee of Arrangements, and Mr. Uriah Herrman secretary. destitute children with proper clothing, so that they

PRENCH COOKS AT THE ACADEMY. The two societies of French cooks in this city, composed of the cheft of the leading hotels and restaurants, will join forces for the first time in a grand ball to be given at the Academy of Music on Tuesday evening, February 4. The front of the building will be brilliantly lighted, and a band of 100 musicians will provide a musical antidote for melancholy. Floral ornaments will make giad the waste places of the Academy, while the electric light will brighten the interior of Nilsson Hail. There will be a grand display of masterpieces of the culmary art from nine to tweive, and the length of the bill of fare is such as to suggest that every member of the fraternity of cooks has furnished a specimen of his oven craft. The well intentioned rustic, accustomed to try his tooth on every dish named in the bill, should supplement his natural capacity with an invisible sack, a to Jack the Giant Killer, else will he be apt to pay the penalty of his induigence in a "crude surfeit" of "nectared sweets." omposed of the chefz of the leading hotels and resPEDESTRIANISM.

ANNIE BARTEL'S WALK-HARD WORK AND WANT OF SLEEP BEGINNING TO TELL ON THE PLUCKY PEDESTRIENNE.

Miss Annie Bartel completed the first five days of her month's walk at Brewster Hall at six o'clock last evening, and at cleven o'clock had put 500 quarter miles behind her. A marked difference was with which she started was gone, and instead was a heavy, weary tread, which showed that fatigue and loss of sleep were beginning to make themselves felt. was suffering greatly-were mostly due to the extra-

is encouraged as easily as she is discouraged it is by no means certain whether she will succumb or not, although the chances seem to be in favor of her success.

REVIEW OF MISS DARTEL'S CONDITION.

The changes that have taken place in the walker's appearance are interesting. The flushed face and temples have changed to a deathlike pallor: the bright cye no longer flashes with the excitement of her task but has become dull and heavy; the swinging arms hang listless by her side; the springiness of gait, the grace of movement and the quickness of step so much remarked at the outset are all gone. The shoulders once held so erect now slope heavily. But, then, her trainers and physicians say all these things are to be expected or her feat would not be a trial of endurance at all. As to Miss Bartel herself she is still confident. She believes in herself quite as much as before she began her walk and occasionally evinces a spirit of mischief. For instance, on Saturday morning a young man who had imposed upon himself the task of watching her through the night, was found fast asleep. She had observed the drowsiness creeping over him quarter by quarter, and when he had entirely succumbed to his exhausted energies, she blacked his face as her tribute to his watchfulness. This freak indicates another quality in the pedestrienne—her dislike of monotony. A pianist who constantly plays the same airs, she is certain to rebuke. The people who amoy her trainers and keep her awake by forcing their way into her room she endures, because they break up the monotony. Observing these tendencies Dr. Little yesterday directed that she no longer walk to the right upon leaving her room, and now she makes her laps from the left instead.

PRESENTS TO THE PEDESTHENNE.

The public interest in Miss Bartel's performance has not flagged since the start. More ladies than gentlemen have visited the hall, and the same people who go to the theatres are to be seen sitting in the circle within the track where she makes her seem to make, her seven laps

The walking contest for seventy-five hours be-tween John W. Goodwin, of this city, and Samuel

[BY TELEGRAPH TO THE HERALD.] ASBURY PARK, N. J., Feb. 1, 1879.

This evening the pedestrian matches at Educational by Edward Brand, which was 4h. 41m. 12s., averaging 1,488 steps per mile.

28s., which was claimed as the best amateur time or

Uriah White, weight 284 pounds, the largest man in the township, walked one mile against James Kipp, weight 130 pounds, the shortest man in Asbury Park. The following time was made:—White, 12m. 34s.; Kipp, 12m. 26s. Commissioner Githens, 10m. 45s., against unknown, 10m. 45s.
White then walked one mile against A. D. McCabe, the latter carrying 90 pounds. Time—White, 12m. 52s.; McCabe, 12m. 53s.
The five mile walk was won by A. D. Baily, in 55m.

The five mile walk was won by A. D. Sandy, 45s.

The running race of two miles was won by Prank Tilton in 14m, 52s.; John Carroll, 15m, 62s.; Running one mile—W. Stout, 7m, 29s.; R. Wort man, 7m, 41s.

After closing of races George Anness gave an exhibition of Indian club exercise. Sack and wheelbarrow races and quarter mile races on stilts followed.

Asbury Park amateurs furnished music.

THE AMATEUR WALKING MATCH ENDED-CAR-ROLL THE WINNER. IBY TELEGRAPH TO THE HERALD. 1

Newront, Feb. 1, 1879. The amateur walking match ended at forty-five min-ntes past eleven this evening in favor of Carroll, who scored 129 miles; Mahoney made 107 miles. Neither has been able to do much to-day owing to sore feet. An immense throng was in attendance to-night. Burns, the champion of the State, walked six and a half miles in one hour, and he also walked five miles in thirty-five minutes. MME. LACHAPELLE'S WALK.

Mme. Lachapelle, who is attempting, at the Folly Theatre, the feat of walking 2,700 quarter miles in an many quarter hours, bus made 632 quarters and is in good condition.

CHICAGO, Feb. 1, 1879.

SKATING. The postponed ten mile race by members of the Elite Skating Circle of this city will come off at the Capitoliue Lake, Brooklyn, next Tuesday afternoon, at three o'clock.

SPARRING EXHIBITION.

Mike Henry, a well-known Brooklynite, having been tendered a complimentary benefit, the enter-tainment will take place at the Brookiyn Athenseum to morrow evening. The programme consists of boxing by amateurs and professionals, club swinging and wrestling.

GLASS BALL SHOOTING.

RED BANK, N. J., Feb. 1, 1879. The Red Bank Amateur Gun Club held its first match to-day for all members under eighteen years of age, 10 glass balls, revolving trap, 18 yards rise;—
J. Clark. 10 W. Chandler. 6 R. Burdge. 7 W. Alexander. 6 L. Prick. 7 W. Creeland. 3 The club will shoot next Saturday for a gold badge.

THE COMING DOG FIGHT.

Among the passengers to New Orleans by the steamer Knickerbocker, of the Cromwell line, which left pier 9 North River yesterday afternoon, which dog fanciers Harry Jennings, of this city, and Thomas Tugman, of Philadelphis. They took with them twenty-one buildogs, which will take part in the great national dog fight to be fought in New Orleans or the immediate vicinity during Mardi Gras and the succeeding weeks.

HARVARD TO CHALLENGE COLUMBIA.

The Freshmen Class of Harvard held another boator meeting last evening and reconsidered the action

taken at the meeting a few days since. Subsequently they decided to extend a challenge to Columbia instead of Cornell.

SPORTING EVENTS ABROAD.

MERRY MILL IN THE YORKSHIRE DISTRICT

[From the Sporting Life, Jan. 18.] An off-handed match for £10 a side came off halfway between Sheffield and Leeds, between Frank Wilson, of Sheffield (late of Leeds), and William L. ring was pitched at half-past seven A. M., and immediately afterward the men and their seconds entered the "magic circle." Wilson had James Ward and Martin Caffrey, two Sheffielders, to second him, and Atkins was looked after by two friends (Allen and Condon). After tossing for choice of sides Mr. Mason, the stakeholder and referee, called "Time!" and they stood up for the first round at five minutes past eight. Round 1—Both threw themselves into position directly time was called, and then sparred for an opening. Wilson was the first to lead off with his left, which fell short, and Atkins got well home on the check with his right, following up on the body with his left. Some infighting followed, and the round concluded by Wilson throwing his man Round 2—Both sharp up to call of time. Afkins leading off with his right on Wilson's eye, knocking him clean off his legs to grass, which finished the round. Round 3—No time was lost in sparring, both going in at once, and pegging away with a will, Wilson showing some fine hitting with his left, getting well on the face and body, while Afkins was also busy, several times countering with both hands on breaking away. On getting together again some good infighting followed, ending in a rally, both rolling over side by side. Rounds 4 to 19 call for no special comment, both leading in turns. For the 20th and last round they were slow to time: both were badly punished about the head and face. Atkins, however, forced the fighting, and led off with his left, getting home three times on the face without a return. Then the men got together, and "give and take" was the order of the day till Atkins broke away. On resuming work he knocked his man clean off his feet with a well-judged right-hander on the month, sending him spinning into his corner. Upon "time" being called for the twenty-first round Wilson failed to come up to time, wherengon the referce away of the pain getter dates. Everything passed of pleasautly and without the slightest interruption, and the battle was one of th

A match between William Corkey (holder of the long distance championship belt of England) and long distance championship belt of England) and George Hazael (the winner of the last six days' pedestrian tournament) has been arranged for £100 a side, of which sum the Sporting Life now holds £25 each. The contest is to commence at the Agricultural Hall, Islington, on Monday, April 21, at one A. M., and it will terminate at eleven P. M. on April 26. Both men wish it to be understood that they will be glad if Weston, O'Leary, Rowell, Brown or anybody else will join in the match and make a sweepstakes.

John Higgins, ex-champion of England, has been able to almost uniterruptedly continue his training since Tuesday last, the Thames having become free of ice. On the 15th of January, accompanied by Wallace Ross and Kelley and Thomas, he had a couple of smart spins from Cheswick to Putney, and that his spare time was well occupied will be gathered from the fact that in addition his trainer, George Drewitt, sent him for a fifteen mile pedestrian excursion. On the following day (Thursday) Higgins again had two rows of about a couple of miles in length and a fair amount of land exercise, concluding with a Turkish bath. Yestorday (17th) the fog was so dense at Putney that it was positively unsafe to venture on the river. Accordingly the Shadwell sculler went for a couple of long walks in company with Wallace Ross and Harry Thomas, and was trested to the usual bath afterward. Our representative declares Higgins to be in the best of health, and progressing in the most satisfactory manner, while Wallace Ross, the Canadian sculler, is said to take to his work of preparation very kindly, and to be exhibiting encouraging signs of improvement. In fact, George Drewitt feels confident that he will be able to turn him out a very creditable sculler.

PIGEON SHOOTING AT MONACO. [From Bell's Life, Jan. 18.]

Some extraordinary scores have lately been made, as will be seen by the iollowing report, and though Mr. Cholmondeley Pennell is a difficult man to beat, not half the numbers of shooters likely to take an active part in the big event have yet an active part in the big event have yet arrived, we cannot form any opinion as to who will be the hero or to what country the coveted prize will go. In the shape of betting not a blow has been struck on the Grand Prize, but some heavy wagering takes place each day of the shooting, and has been so far in favor of the gun. Baron St. Trivier, the winner of the Prix des Moulins, is a very good all round shot, and, though he has tried his luck here for years without ever being placed in the Grand Prize, he has won many weekly cups and sweepstakes. Last Monday's (January 6) handicap, which could not be concluded on that day, was decided January 10, and allowed Prince Trautsmandorff and Mr. J. Halford to display some exceedingly brilliant form, for, though the birds were not the blue rocks that will be trapped next week, they were strong on the wing. though the birds were not the bire rocks that will be trapped next week they were strong on the wing, and some of them took a lot of knocking down. The prince had to kill 19 out of 20 before Mr. Halford gave it up. In a sweep-stakes, at 28 metres, Messra. Ophoven and Viscount Quelen also proved they were no novices at the game, but, after having each killed 11 without a miss, they agreed to divide. Sir W. Call, Bart., Mr. Aubrey Coventry, Captain Fane, Captain Maxwell Lyte, Colonel M. D. Treherne, Colonel Mackensie Fraser, and Mr. Berkeley Lucy, we may add, are among those expected to take part in the chief events.

THES FOR THE UNDECIDED HANDICAP.

PIGEON SHOOTING IN ENGLAND. A gentleman desirous of promoting the sport of pigeon shooting, says Bell's Life, January 18, and to find a man good enough to contend against the American champion, Begardus, will, under the American champion, Bogardus, will, under the patronage of the leading gunmakers of London, give a monster champion challenge cup, value 100 guineas, open to the world, to be shot for at 25 pigeons each, 30 yards rise, under the Gun Club ruice; entrance fee, 5 guineas. The winner to hold the same against all context for the space of twelve months, and should be succeed in doing so it to become his own property, the cup to be delivered into his possession on giving a guarantee to Mr. E. Smith, of Bell's Lafe, to whom all entries must be made. The winner must be prepared to accept any challenge and to shoot within six weeks from the time of being challenged, for the sum of not less than £50 a side and the cup, at 50 birds, the holder to produce the cup on the day of shooting. The money to be staked previous to shooting in the hands of Mr. E. Smith, of Bell's Life, who will not as stakeholder and referes in all matches. A first class shooting ground will be selected, and every streotion paid to the comfort of the shooters and visitors.

EDITORIAL RIVALRIES.

arrested yesterday morning by Court Officer Jolly in Union square, on a warrant issued by Justice Flammer, at Jefferson Market Court the previous evening, on a complaint preferred by Charles A. Byrne, also editor of a theatrical paper. Mr. Harvier appeared with his counsel, Mr. Leo Schwab, and Mr. Byrne with his legal adviser, Mr. Abraham Hummel. The complaint against Mr. Harvier charges him with having criminally libelled Mr. Byrne in publishing, on several different occasions, articles "calculated to bring the complainant into obique, ridicule and contempt." Counsellor Schwab asked that a reasonable amount of bail be fixed for his client's appearance, when he should be prepared to have the matter fully investigated. Counsellor Hummel said that his client was not at all desirous of doing aught that might seem oppressive, nor would they ask the Court to make the bail heavy. It was their intention and desire to have the fullest possible investigation. Bail was fixed at \$1,000 and Mr. Harvier was permitted to depart on his counsel's parole for his appearance at the examination, which was set down for to-morrow week. editor of a theatrical paper. Mr. Harvier appeared

GUNNER WAUGH'S DISGRACE.

Gunner Edward J. Waugh, on ordnance duty at the Brooklyn Navy Yard, is in disgrace, being under ar-rest on board the steamer Colorado, charged with stealing copper. The watchman on Wednes stealing copper. The watchman on Wednesday last noticed that he seemed to be heavily laden, and, inviting him into the watchhouse, searched him. They found, it is said, that in two canvas bags, made to fit his person and worn under his clothing, he was carrying seventy-five pounds of copper in small pieces. His house was then searched, and underneath the coal in the cellar of his residence, No. 278 Classon avenue, were found 460 pounds more of the same metal. Waugh, who is the son of an old captain in the navy, entered the service in 1861, and at the time of his fall was in receipt of \$1,600 per annum for shore duty and \$1,800 when on sea service, so that no reason can be found in that respect for his alleged dishonesty. His trial by court martial will take place in a few days and it is alleged that he will make no defence, but on the strength of his previous good record will throw himself on the mercy of the court. THE LECTURE SEASON.

HENBY WARD BEECHER ON AMUSEMENTS-A BIG AUDIENCE IN THE LEXINGTON AVENUE OPERA

in the Lexington Avenue Opera House, in Fifty-eighth street, to an audience that crowded every part of the large auditorium. The profits of the enter-talnment were devoted to the Northeastern Dispensary, and, being for this object, Mr. Beecher offered to reduce his usual fee one-half. Then when a check for the reduced amount was presented to him last night, he returned it indored to the treasurer of the dispensary, saying that he had be-come convinced that it was an institution that needed all the pecuniary support it could obtain. Post-master James presided, and on the platform were a number of the leading residents of the neighborhood. The subject of the lecture was "Amusements," and

Mr. Beecher commenced by laying down the propo sition that happiness was the normal condit pain and sorrow were but medicine admin-istered to bring man back to that condi-tion, and were not to be considered as his proper food. Sorrow and suffering had a dis-ciplinary effect upon those who were exercised thereby. The object of amusement was, therefore, the production of happiness. Nowhere more than in cities did men need those amusements

the animal side of their nature. A ballroom was not generally a very healthful place, for it was crowded and badly ventilated. Dancing at balls involved late hours, and this was prejudicial to the preservation of good health. Some so violated their health on Sundeys in their amusements that they were not fit to work until Theesday. Then there was the question as to what amusements were right. Some people said that a thing was right if it was harmless in itself. But there was nothing right in itself and there was nothing wrong in itself. That which produced good results in an individual was right to that one, thought it might be wrong to a thousand other men. There were some men who were so light-headed that they had better not go to light amusements. Mr. Beecher had been asked if card playing was right. To people who had nothing else to do but play whist card playing was wrong; but to those who could interlace their days with that as a relief from other duttes and occupations whist was as good as any other amusement. It was inquired also if billiard playing was right. Billiard playing was all very well, and the way to prevent men from playing billiards in improper places was to put billiard tables in proper places and the most proper place was the home. In reference to the controversy that had been going on between the pulpit and the stage worked in different spheres and by different means. The duty of the Church was to raise the moral standard of the people, and when that was done the theatre took its proper place in the category of recreation. Mr. Beecher concluded by warning young men against clandestine amusements and going where they could not take their sisters or their mothers.

ANTHROPOLOGY IDENTICAL WITH CHRISTIANITY, Professor Joseph R. Buchanan, of the Eclectic Medical College, delivered, before the Spiritualist Society of Brooklyn, a lecture on the "Religion of Anthropology." His object, as explained beforehand, was to show that physical science taught no religion, but that the science of man, or anthropology, taught a religion identical with the ideal Christianity—not the Christianity targets in the characteristic science. foreign if not hostile to it. Religion is as far above has no correlation with religion, except when it enters the sphere of humanity and thus comes nearer the divine. Spiritual religion is the only power than can meet and overthrow with its own scientific weapons the growing scepticism of the day. Whether Christendom shall retain its Christ does not depend on that historical theology which has heretofore been its sole reliance. Modern science is superior to ancient history as an authority, and the religion of history is rapidly failing before the onset of science, which is beginning to invade the Church and the pulpit, as Dr. Robinson confesses. It can be met only by a higher science. Anthropology must assert its absolute control of vital science and drive back the presumptuous champions of physical science to the sumptuous champions of physical science to the laboratory and the factory. Spiritual science, the highest department of anthropology, must demon-strate that governing invisible world which atheistic

laboratory and the factory. Spiritual science, the highest department of anthropology, must demonstrate that governing invisible world which atheistic physical science ignores, for the intelligence of the nineteenth and twentieth centuries will be content with nothing less than demonstration. Science is ready to give this demonstration and reconcile reason and religion. The Church is cold and parslytic, and the world is becoming extranged from it. But not through existing forms of collegiate thought will light reach humanity. It will come as it is coming now, direct from ded to man through all the spheres of spirit life. Mediumship is the richest gift of Heaven to man, and they who enjoy it become centres of enlightenment to all around them.

Religion relates to man alone, and there is in the colleges no science of man, no anthropology. There are the departments of anatomy and physiology, but they are simply parts of zoology. Man himself is not studed at all. To establish any relation between science and religion we must enlarge the boundaries of science. When I claim that true science points to true religion I do not speak of the science of the colleges—I speak of the science of man. Anthropology demonstrates that man is a religious being. The lecturer then spoke of the abuses of the church in different ages, and the consequent antagonism that has grown up. He honored the iconoclast, but was not an iconoclast himself. He was unable in his brief time to explain anthropology in full, but in future one-half the spience now studied from books would come to be a finatter of intuition. This intuitive power was already recognized in the future. The good of the future is to comerquidly, but at present there is darkness and ignoran e. Education is now a mere matter of mental culture, and the world, therefore, has to depend on religion for the true advancement of the world. Anthropology, however, when understood, would change this.

True religion advances mankind, but the Church has wandered from religion. Anthropology

MISS CORSON ON COOKERY. Miss Julia Corson lectured at Cooper Institute on cookery, and illustrated her remarks by stereopticon views. There were shown photographs of good rounds of beef and legs of mutton, and also photo-graphs of the reverse.

WHOLESALE ROBBERY.

Atkins, E. Crane and T. McCloud, at Roselle, N. J., were entered by burglars, either on Friday night or yesterday morning, and a large amount of wearing apparel, jewelry and silverware was taken.